

pendant of the full influence of religion' on the heart would be to turn it with horror from an office

MERDON, July 4th, 1851.
 EDITOR OF THE LITERATOR: It gives me
 much to inform you, that, agreeable to previous
 respectable audience of the citizens of this an
 nobling town assembled at the meeting of the
 Parish meeting house, and listened to the able an
 quest Address on the subject of slavery from *Free
 Ballou*. As this Address will soon be issued in
 press, we forbear to make further comments.
 At 10 of the clock P. M. the NORTH-MERDON
 SLAVERY SOCIETY was organized, consisting of
 five members. Officers for the ensuing year, are
President, Oshabash Wood, Esq.
Vice-President, William Green.
Secretary, John George Metcalf.
Treasurer, Eben W. Hayward.
Counsellors, Allen Thayer, Adin Ballou, The
 wards, H. Stallen, Jr. Ira Gray, M. Rawson and
 Whelock.
Auditor, Eaze Leland.

enter even the "parochial lights" of these pastors to tell the story of their struggle without their consent.

this characteristic so far from being a repulsive one is very attractive. I seen and feel in these productions an epic of uncompromising integrity and fearless realism, which indicates a determination to leave the entire emancipation struggle without accommodation. And before we begin to feel exultant over our land and country as the slaves in Antioch, believing as I do, principles they promulgate will to no leave for the day of this nation.

Having promised so much, I will pass on to exact objectives in "one of the first measures of Abolitionism, attack on a benevolent society."

That the Colonization Society is a benevolent one, I deny. We think that we have fairly proved it, and therefore our attack upon it is done unreligiously and uncharitably. I am not sure that we have not of the false view the entertained of its true character. And I must acknowledge, it is a perfect mystery to men and women can constitutionally persevere in a society which the very objects of its professed love have repeatedly, solemnly and consistently condemned; yes, this is a very suspicious kind of benevolence and I fear too too easily allied to that, which induces numerous professors to keep their brethren in bondage. *Heaven!* Yes, the free colored people are to be despised because public opinion is crushed them in the dust, their friends protesting against that corrupt and unjust policy, and the nation is to be made the instrument of the right of the oppressed Americans to Europe, social, civil and religious, which is our duty to the white man. I have ever yet been able to see our kindred in our colored brethren to be destroyed long from our shores. I am told that when a public is built up on the coast of Africa, then we expect that republic, and acknowledge that the colored man can be elevated; we will become as with it in a commercial point of view, and welcome sympathy of our hearts. Movable almsbury typology for present indulgence in it! What man can be so much as to see the colored man? What of the colored people? Who does not know the efforts as a nation to crush and annihilate this portion of our race, we have never yet seen it! Henry Berry of Virginia expressly acknowledged

1832. But although slaveholders had "as far as possible" secured every avenue by which light might enter, they did not yet that they never had found out the process by which "they could extinguish the capacity to see the light that capacity restrain—it is indestructible—as one of their nature, as moral and immortal being. Man and every woman knows that all that is necessary to open wide the portals of learning to our own land and to the glory of our countrymen, and invite the kindred of that fountain of learning which is contained in the sparkling streams of science and literature, to make up the deficiency of white men, by making up the deficiency of white men, by making up the deficiency of the colored man's capacity for elevation to make them willing to receive him on the same level of intelligence of the Haytians convinced them 1. That the light has grown up under the very eyes of the colored nation, and have for many years been the lucrative trade in the merchandise, and a man who recognized her independence, and real, a man who formed a commercial treaty, though we have not yet formed a European nation whose commerce is far larger than that of St. Domingo. These proud wish to plant the tree of Liberty on the shores of our island to enslave our Republica Despotism, and moral and intellectual worth of the colored man, and now Hayti has done that long; for, for a

(201) Abolitionists? I have sometimes called him to for several months, told me that in the society of be after felt his own inferiority. But I have to go into an examination of Colverton printed it is necessary that I should, for I sent penul to the Women of the nominally free State Convention of American Women, in which he was present, propagating them.

These last give the ground on which I am remarked to deal with their Colonization agency, eliminated after an interview with an abolitionist truth and sound argument, but when a man with a single hammer, I cannot help judging "they tried only to feel the truth of the prophet's declaration on my word like as a fire with the Lord, and mer that breaketh the rock in pieces." I wish he did *dodge* under the single-hammer of truth by an Abolition arm! Many and many a Colverton has been compelled to *dodge* in order to reach this hammer of the Lord's word, for there is no way to get clear. We must either *dodge* the arguments, or like Gerrit Smith, Edward Delessy, or others, be willing to be broken in pieces by this specimen of private dealing very much indeed it is not the holy nature which has come under the hammer, but acknowledging the absolute truth of the doctrine of Slavery, and the necessity that the race of very *dodge* should be broken

Newburyport, July 17th, 1837.

There next complaint is against the manner in which the EXPATRIATION Society was administered, in which the thing was done as at once a blasphemy and emprossing. "We the feelings of officers, upright, and conventions men were sense of the injustice, the indecorum and the treatment they received." But why, if they were innocent of the charges brought against Colonel I have been in the habit for several years past the weakness of my own mind under true and against myself, and my experience is, that the clear I am of the charge, the less I care about ally feel a great deal of the way you have been in the way is high," then turn to the fact that it is a small thing to be judged of man's judgment can bear false charges unawakened, but true ones they may, if I am unwilling to confess that I have if I am, and yield to conviction, O then I have ward! Now I am very much afraid that these right and conscientious Colonizationists are as the pious professors of the South who are sincere abolitionists say that all slaveholders are in both find it hard to keep against the pride and both are unwilling to repent. A merchant in a Virginian slaveholder but water, that denied the charges brought against her by abolition not uncontrived why she was so engaged, and he, 'if you were in season as at the North

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